

Who Is This?

2025.07.20 Morning Sermon in Matthew 21:1–11

1 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. ³And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” ⁴All this was done that it might be fulfilled which was spoken by the prophet, saying: ⁵ *“Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’”* ⁶So the disciples went and did as Jesus commanded them. ⁷They brought the donkey and the colt, laid their clothes on them, and set Him on them. ⁸And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. ⁹Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed is He who comes in the name of the Lord!’ Hosanna in the highest!” ¹⁰And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” ¹¹So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”

Main idea: Jesus draws our attention to how He humbled Himself to the point of a Hell-experiencing death for us

Introduction: sudden difference in behavior. Why?

1. The Great Prophet

- a. Perfect prediction
- b. Public Identity
- c. One like Moses. Hear Him!

2. Fulfiller of Scripture

- a. The One from Whom the Scripture came
- b. The One Who knew the Scripture
- c. The One Who fulfilled Scripture
- d. The One Who will fulfill all Scripture. Trust Him!

3. The Forever-King

- a. The Son of David
- b. Identified by lowliness

4. The Humiliated One

- a. Any steed would have been humble. He chose one that we would perceive.

b. Marvel at and love Him. Be willing to follow Him.

5. The Atoning One.

a. THIS is what He was drawing attention to!

b. This should be at the core of all of your thinking about Him.

6. The Savior

a. Hosanna

b. Hosanna in the highest

c. Fulfillment of Ps 118:22–26

Conclusion: in your thinking about Jesus, emphasize what He has emphasized!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 21, verses 1 through 11. These are God's words. Now when they drew near Jerusalem? And came to Bethphage at the Mount of Olives. Then Jesus sent two disciples, saying to them.

Go into the village opposite you. And immediately, you will find a donkey tied and a colt with her. Loosen them and bring them to me. And if anyone says anything to you, you shall say the Lord has need of them. And immediately he will send them. All this was done that it might be fulfilled, which was spoken by the prophet saying.

Tell the daughter of Zion. Behold, your king is coming to you. Lowly and sitting on a donkey. A colt, the foal of a donkey. So the disciples went and did as Jesus commanded them. They brought the donkey and the colt and laid their clothes on them and set him on them.

And a very great multitude. Spread clothes on the road. Others cut down branches from the trees and spread them on the road. Then the multitudes who went before, and those who followed, cried out, saying. Hosanna to the son of David, blessed is he who comes in the name of Yahweh Hosanna in the highest.

And when he had come into Jerusalem. All the city was moved, saying. Who is this? So, the multitude said. This is Jesus. The prophet from Nazareth. Of Galilee. Amen. So far, the reading. Of God's inspired and inerrant word. Rejoice that he is glad to be worshiped by blessing to us the preaching.

Of that word. Please be seated.

Well, it might seem like a long time ago, but? Uh, back in chapter 12.

In verses 15–17. We had Jesus. Who finds out that? Um. Great multitudes are following him. Great multitudes, followed them him, and he healed them all. And then verse 16 in chapter 12,

yet he warned them not to make him known. Then, it might be fulfilled, which was spoken by Isaiah the prophet, saying then it quotes from Isaiah 42.

Behold, my servant, whom I have chosen. My beloved, in whom my soul is well pleased. I will put my spirit upon him, and he will declare Justice to the Gentiles. That is, to the Nations. He will not quarrel, nor cry out. Nor will anyone hear his voice in the streets.

A bruised Reed. He will not break and smoking flax. He will not quench till he sends forth Justice to Victory. Name. Gentiles and his Nations. Will trust. So throughout Jesus's Earthly Ministry. Until this point, we've seen him many times, telling him. Telling people who have come to believe in him, or whom he has healed now.

Don't go around telling people about this. It hasn't always worked. Uh, but he's told them. Because it was prophesied of him, that he would be humble. That he would be gentle. That he wouldn't make himself heard in the streets. That he wouldn't publicize himself. That's the way it's been all the way up until chapter 21, verse 1.

Now when they drew near? Jerusalem. We've been expecting this for several passages several servants because there have been several times in the last couple of chapters where he's been telling his disciples that they're going to Jerusalem and why? So that he can be handed over to the chief priests and the elders, and they would hand him over to the Gentiles and that he would be mocked and tortured and killed.

And then the third, I rise again. As when they drew near Jerusalem, we are hearing, or you should be hearing. When they finally got to the place? Where he's about to be mocked and tortured and executed. And it's at this point that he suddenly behaves differently. When they drew near Jerusalem and came to Bethphage at the Mount of Olives.

Jesus sent two disciples. Saying to them. Go into the village, opposite you, and immediately you will find a donkey tied and a colt with her, loose them, and bring them to me. And if anyone should say anything to you, you shall say the Lord has need of them. And immediately he will send them.

All this was done that it might be fulfilled, which was spoken by the prophet, saying, tell the daughter of Zion. When it says daughters of Zion. That usually means the ladies, the wives, and daughters. Of. Among God's people. When it says, daughter of Zion can mean that. But most often.

Uh, the singular daughter of Zion refers to Jerusalem. Jerusalem is a lady City. In fact, in the book of Revelation, in particular, there is a woman who is a city who is a bride, and she at the end of the book comes down from heaven. For her husband, and we've just heard just finished hearing reading about the counterfeit, not bride, but prostitute Harlot, which is another lady.

And now, we're really stretching that term. Another lady City. Uh, the one who receives the false worship of self-indulgence and pleasure. And the idolizing of prosperity apart from God. So, tell

the daughter of Zion is especially tell Jerusalem. Behold, your king is coming to you lowly and sitting on a donkey, a colt, the foal of a donkey.

Now here, all of Jerusalem is gathered for feast. They are. Expectant and hoping for. The promised King. And they all know Zechariah 9, 9, which is what's being quoted here in Matthew 21 and verse 5. And. Um. Jesus. Becomes his own publicist. They all know that. Their King is going to come on a donkey.

On a colt, the foal of a donkey. So, go get a donkey and her foal. And will put me on the foal. And everyone will know. That I'm the king. I'm the king, who has come? Into his capital city into Jerusalem, the seat of his kingdom. It's very different than what he's done so far throughout his Earthly Ministry.

He's gone from. Keep it a secret. Don't publicize myself at all to. This is what everybody knows that king is going to do from their Bibles. So let's do that and announce it to everyone. And all of the galileans who are with him are in on it. This difference.

In Behavior. And. The primary reason for this difference in Behavior? Goes to what the Lord Jesus has been teaching his disciples. About being the least about his own coming not to be served, but to serve and to give his life a ransom for many. Jesus came to preach. But preaching wasn't the great reason that Jesus came.

Jesus came to heal. But the healing wasn't even an end in itself. It was a sign that showed his identity and showed the truth of what he said about himself. But healing. Was not the great reason that Jesus came. Dying. Was the great reason. That Jesus came. And so.

You and I! We must not think about Jesus in the ways that we would like to think about Jesus. We must not. Emphasize about Jesus. The things that we would like to emphasize about Jesus. One of the things that we learn immediately here. When we see this change in Behavior?

When we see him going from? The opposite of publicizing? To intentionally publicizing himself. Is Jesus's own emphasis? On his humbling himself to go to the Cross for us. That this is the main thing. To know about the Lord Jesus Christ. It is Jesus's original version of that, which is going to be imitated by the Apostle later who says, I determined to know nothing among you, except Christ and him crucified.

Now, that's not literally true about the Apostle Paul. The Apostle Paul's letters and the Apostle Paul's teaching five hours a day for three years in Ephesus. Certainly included much rich detail. From the whole Bible. And yet. Christ crucified. The so Central. So much greater than and controlling of how we think of him in every other way that the Apostle could say.

I determined to know nothing about you, nothing among you rather. Except Christ and him crucified. And so, Jesus. Here in Matthew 21 and the Holy Spirit as he carries Matthew along and has given us the book and the way that he has and has brought us now to to chapter 21.

He's saying pay attention to what Jesus shows about himself here. Here is the great thing. Here is the thing that he's saying publicize this. Gather the multitudes, announce it to Jerusalem. And what is it? That we are supposed to hear. The galileans pick one particular thing. Uh, it's never been a compliment to be called a Galilean.

When it says he shall be called a Nazarene. That means he shall be called country bumpkin, nobody. It doesn't have anything to do, although it sounds similar to us with the Nazarite vow. To do with. His own about to be disciple. When he's, he's told that they've found the Christ as Jesus of Nazareth and his answer is, can anything good come out of Nazareth?

Or the? The Pharisees when they are resisting the idea that Jesus is a prophet and saying. Search the scriptures and see as a prophet ever Arisen out of Galilee. And so these multitudes are going to be really glad when the commotion makes the city folks say. Who is this?

In verse 10 and the multitudes. Remember, these are the multitudes that were with Jesus before he got to the city. They would have been galileans. Him, probably the last ones generally speaking. To the feast, and he has a multitude of galileans in front and a multitude of galileans behind.

And they say. This is Jesus the prophet from Nazareth of Galilee. You know, this was their time to shine, and they're they were right about that. But Jesus was saying so much more. And the Holy Spirit through. Matthew is saying so much more. But the question is a good one for organizing our thoughts.

Because that's what Jesus is answering here, isn't it? Who is this? He is the great prophet. And he is the Fulfiller of scripture. And he is the forever King. And he is the humiliated one. Because he is the atoning one. In order that he might be the savior. So, we've got lots of work to do.

We will try. To do it well. And then quickly if we can. Doing it well? He is the great prophet. It's a wonderful way that he does this, isn't it? He doesn't, just say, go find a donkey and her cult. No, he's identifying himself as the one that Moses had promised when he was dying in his last sermon, which we're now, uh.

Through in the afternoon. In the afternoon preaching, Deuteronomy was. Moses's final sermon couldn't enter the land, so preached it there on the shores of Jordan. Just before he died, and the Lord handed the reins as it were over to Joshua. And one of the things that Moses preaches in that sermon in Deuteronomy chapter 18 and might as well turn there.

Let's. Take our time and do our turning. And if we need two sermons, we'll take two sermons.

He says, beginning in verse 15, says Moses Yahweh, your God will raise up for you, a prophet like me, from your midst. From your brethren, him, you shall hear. According to all you desire of Yahweh, your God and Horeb, and the day of the assembly, saying, let me not hear again, the voice.

Yahweh, my God, nor let me see this great fire anymore. Best, I Die. And you always said to me what they have spoken is good. I will raise up for them a prophet. You from among their Brethren and will put my words in his mouth. And he shall speak to them all that I command him.

And it shall be that whoever will not hear my words, which he speaks in my name, I will require it of him. But the prophet who presumes to speak a word in my name, which I have not commanded him to speak or who speaks in the name of other gods, that prophet shall die.

And if you say in your heart, how shall we know the word which Yahweh has not spoken when a prophet speaks in the name of Yahweh. If the thing does not happen or come to pass, that is the thing which Yahweh has not spoken. The prophet has spoken it presumptuously.

You shall not be afraid of him. Is identifying himself as the prophet, like Moses. Whom they were to hear. He's already done this once, but there are only three guys there. You remember on the mountain, Peter, James, and John, and Moses and Elijah appear with him, and Peter makes the mistake of lumping them all in together and says, let's make three tenths one for you, one for Moses and one for Elijah and.

God himself with Glory that shines even brighter than the the transfigured. Lord Jesus announces this as my beloved Son, with whom I am well pleased here him. Borrowing language. Well, I guess he's not boring. It's his language. He's using his own language from Deuteronomy chapter 18 to say this is the great prophet.

Well now, Jesus does the prediction thing? The how will we know? That we just read from Deuteronomy 18. He says, go into the village opposite you. Tells them which town they're actually a couple towns there. The Mount of Olives go into the village, opposite you, and immediately. As soon as you enter the village, you will find a donkey tied and a cult with her.

Loose them and bring them to me and. If anyone says anything to you, you shall say the Lord has need of them. And immediately he will send them. To these strangers during the feast time. And I'm sure, Jerusalem, like any big city whose population was being quadrupled or more.

Would be a center of crime, but he tells them to do. Yeah, and he gives all of these improbable details. And then verse 6 says so the disciples went and did as Jesus commanded them. He makes this perfect prediction. To publicly identify himself as the one, like Moses. He is the great prophet.

Hear him all of his words. Which means children. If you have a Bible with those red letters. The black ones. And the red ones too. They're all the words of Jesus. I wonder if you've ever noticed that in First Peter chapter 1 when it talks about what the prophets of old wrote and spoke of?

Uh, in what we call the Old Testament and how they were wondering what time and of whom they were writing and speaking. It says. Whom the spirit of Christ? Was indicating through them. And so the whole scripture? From the beginning of Genesis 1 to the end of Revelation 22.

It's all the words of Christ. He is our great Prophet. We receive the scriptures as from his lips, and God says hear him. So, that's the first answer to. Who is this? He is the great Prophet. He's also the fulfiller of scripture. Continuing in verse 4. All this was done that it might be fulfilled, which was spoken by the prophet, saying, tell the daughter of Zion.

Behold, your king is coming to you lowly and sitting on a donkey, a colt, the foal of a donkey. Knew what was written about him in the scriptures in a sense. What he wrote about himself since, in his divine nature, it is he who sends his Spirits to carry along those who have preached and written holy men spoke from God as they were carried along by the Holy Spirit?

Remember Jesus? As a child, children growing in wisdom and stature and favor with God and with men, and he learned his Bible, and he learned about himself in his Humanity from his Bible, and there are all these scriptures all these prophecies. Jesus. Perfectly righteous, not like you were me.

It is. Immense importance to him. That every word of God be fulfilled. That God be true, and every man a liar that all the words that God speaks should be fulfilled. Like, you've read in the end of the Book of Joshua after the Lord has given them the land and Joshua on a couple different occasions says every word that God promised us has come true.

Not one of them have fallen to the ground. Well, Jesus is the great fulfiller of scripture.

99 says about the way that the arrival of the king is to be publicized, published to Jerusalem to the daughter of Zion. And so he is the one from whom scripture came, and he's the one who knew the scripture. Here he is, the one who has fulfilled this scripture.

He will fulfill it all. This is why the Bible says in him all the promises of God have their yes. And even the amen, which we give. He will fulfill all scripture. There's not one word of scripture that will fall to the ground. Because Jesus. Is making sure every one of them comes true.

God, the Father, Son, and Holy. Planned the salvation of those who will be the adopted children and brought into the family of God for unending ages. That we might participate in the Adoration and the Delight and the devotion and the fellowship that God himself has enjoyed in himself, but determined to create and redeem so that he might bestow upon particular creatures.

Of all the creatures. He made man in his image. And of all the men. Who would sin in Adam? And that's all of them, except Jesus. Who is the last Adam? He picked particular ones whom he would redeem in Jesus. So that he might. So that he might bring them into this Everlasting blessedness.

And God, having decreed that in himself. He then has given his word to men. Uh, over a couple thousand years. And using dozens of men. The books that we have now translated from their original languages. Because the God who planned the salvation? And then spoke of it to men.

Preserved it. And so guarded it, that it might be kept for us, translated into our language, and then some of those whom he saves. He gives a special. He gives a special calling. Not through any

goodness of their own, but in the goodness of God. And with Jesus as our Prophet and Jesus uses them uses a servant.

Even now, just now to preach into your ears. Words. Every one of which must be fulfilled. Because they're spoken by the God who cannot lie. Because the reason for his speaking, then, is to bring about the Salvation that he has planned from all eternity. Jesus will fulfill all of scripture.

Trust your Bibles. And trust Jesus. And that's saying the exact same thing. Trust your Bibles because you trust Jesus. And he trusts the Bible, and it's from him. He will fulfill. All scripture. So, who is this? He is the great prophet. He is the Fulfiller of scripture. He is the forever King.

Zechariah 9 is in the first place where it's talking about a promised King, the promise of the forever King especially goes to second, Samuel chapter 7. Uh, you'll remember. David after he had rest on every side. Was? A little bit embarrassed by how solid his house was and how flimsy.

By comparison, the Tabernacle was, and although God had never asked for a temple, David wanted to build God a house. Nathan actually thought that that was a good idea. Verse 3 of second Samuel 7 Nathan, without consulting God at all, says to the king go do all that is in your heart for Yahweh is with you.

Happened that night that the word of Yahweh came to Nathan. And. Uh, God says God. Just keep reading the word of yah. We came to Nathan saying, go and tell my servant. David thus says Yahweh. Will you build a house? Need to dwell in. And. And God says God makes.

Reminds David that he is the one who's done everything for him, and he doesn't need a house from him. And then, in verse 10, he says, moreover. Uh, I will appoint a place for My People, Israel. And we'll plant them that they may dwell in a place of their own and move.

No more, nor shall the sons of wickedness oppress them anymore as previously. Okay, so? He's going to build a house for Israel, and he's going to build a house for David. Since the time I command judges to be over my people, Israel, and have caused you to rest from all your enemies, also Yahweh tells you that he will make you a house.

When your days are fulfilled and you rest with your fathers, I will set up your seed after you who will come from your own body and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. And so.

Uh, there is this prophecy. Of this forever King, who will come from David, and this is the prophecy that the crowds are recognizing are being fulfilled. Not only. Not only in Zechariah 9, 9, tell the daughter of Zion. Behold, your king is coming to you lowly and sitting on a donkey, a colt, the full of a donkey, but the crowd, the multitude in front, and the multitude behind him.

They are quoting from Psalm 118. And there. Uh, Psalm 118, verse 25, save now, I pray. Oh, Yahweh and hosanna is saved now. That's, that's the exclamation. It's just being transliterated instead of translated save. Now, I pray, o Yahweh, oh, Yahweh, I pray, send now, Prosperity. Blessed is he who comes in the name of Yahweh.

Well, this is what Jesus was coming to do. To be the forever King to be the son of David, and they recognize that he is sorry. I should have left Psalms open. You go back to Psalm 18 if. Mistake. I just did. Psalm 118.

To show himself to be the forever king, but to do it in the way that no one expected it. He would be identified by his lowliness. Zachariah is saying. And so not only is the answer to who is this, the great Pro, uh, that he is the great prophet, and that he fulfills all scripture and that he is the forever King, the one who will rule all the nations whose throne will be forever and ever that he's the son of David, who is identified by riding on the cult, the full of a donkey.

Identified he is not identified. The way other kings are? This should remind you of how the. Uh, the nation of Israel responded to Saul, who was, who was a head and shoulders taller than anybody else, and how Samuel responded to the other sons of Jesse. You remember who all looked the part and then the one who didn't look the part at all.

The one David Jesus is the son of David in that way too.

But he's identified, not by impressiveness, but exactly the opposite. Now, what? We don't realize because we don't appreciate the Divinity of the Lord Jesus. The fact that he is very God of very God that he is Yahweh, the Creator. That he is the one who shakes the mountain and makes it smoke with fire at Sinai.

That he is the one who spoke all things into being. Now, one of the things that we don't appreciate. Is how humiliating it is, how infinitely low he has stooped? To add a creaturely nature to himself. To add Humanity to himself. If Jesus had come on the most Splendid horse?

That there had ever been. Or a mythical beast. A grand unicorn. Or something massively impressive. Like a rhinoceros. People would look at that and say, oh, this must be the king. Look at how great he is. But the greatness of Jesus in his person. Being the second person of the godhead.

The most Splendid Beast or magnificent creature? Would have been an infinite humiliation. Any Steed? That, he wrote. Would have been one of humiliation. So the wisdom and the wisdom of God, the prophecy of Zechariah, and here in the Fulfillment of Jesus, he chooses one that we would consider humiliation.

Just think of it children. If you were at a pony ride place as? Many years ago. Um. You know, the the twins were less than one and? My. Mother-In-Law had fallen ill, and we had gone to stay and and take care of her. And it was all day, every day.

And. I took the three eldest. A little fair that was nearby. Give them a little break from from the constancy of that, and they had pony rides. And they had Pony options. And there were attractive things about the pony, and they each picked the one that they liked. And it was great, and they probably don't even remember it.

You can ask them. But if you were gonna pick the ride? For the son of David, the King of Kings, whose throne is forever. You wouldn't start by picking. Between a donkey and her full. And her cult. And if those were the options? You would at least pick the donkey.

And not the one that is so small and so unimpressive that you're not quite sure, even if it's going to be able to hold them up.

But Jesus picks the one that is the lowest. Not because? He's picking between that which is high, and that which is low. But because he has so infinitely stooped down to add this creaturely nature to himself, he who is the Living God because God cannot die, and God cannot suffer.

God is infinitely great and would not be an appropriate substitute for us. But you are a sinner. And you deserve the wrath of God, and you're unable to Bear it. If you bear your own sin, you'll bear it forever in hell. If you bear your own guilt and and the wrath of God upon it.

And so you needed someone. Who is both a man? And so he's an appropriate substitute for you. It's righteous and just to count his death in your place as your death. And someone who in his person? Is of such greatness and such worth and such ability. That he is as valuable as the glory of God from which we have fallen short.

That he is able to endure the fury of the glory of God, which is what has to be put upon, which is the way all sin against God's glory had to be repaid. So? He's not on a cult. Um, to show you. Uh, how much he's humbling himself more than a horse?

He's on a cult because if you and I saw him on a horse. We might think. That's the pro. That's the appropriate ride for him. But the truth about Jesus is, there's no appropriate ride for him.

The miracle of Miracles? The God the son became a creature. To die for us. To live and obey. And be judged and accursed. And die for us. And he did this out of love. God so loved the world that he gave his only begotten son. But the? Is very God, a very God.

And he loved us. And gave himself up for us. And so, the Holy Spirit, helping you see what Jesus is communicating by this prophecy from Zechariah, that it would be a call to the full of a donkey and then Jesus, embracing this. Playing. How infinitely he's stooped down. Marvel at the humiliation of the Lord Jesus.

And just as God because he has done this. As Philippians 2 says, gave him the name that is above every other name. You ascribe that to him too. Marvel at him, worship him, for he is God and adore him all the more because he added Humanity to himself.

He is the humiliated one. Love him. Who his first loved you? And as we've heard him make this particular application many times in the preceding several passages. Follow him in it. Don't try to make yourself the greatest. Be the servant of all. You follow a savior. Who? Could would only come to his crown through a cross.

And so you be willing to be thought less of be willing to do that, which is more difficult and lowly. Willing to sacrifice yourself when it doesn't seem like anyone else is. Because this is the same mind in which your savior saved you. And you cannot save yourself and you cannot save anyone else, but you are called to have the same mind in you, which was in Christ Jesus.

So that you don't do anything. Out of. Or selfish ambition. But you consider others to be as good as yourself. And you prefer others. To yourself. And when the scripture comes and makes that application to us in Philippians 2, it does so standing on what we have here in Matthew 21.

A king of kings and Lord of lords. Gained that and who identified and proclaimed that? By humiliating himself. So, Marvel at his humiliation. And love him for it. Who has done it out of love for you? But also be willing to follow him. Who is this? He is the great prophet.

He is the fulfiller of scripture. He is the forever King. He is the humiliated one. Here's the atoning one. And this, we say, taking this passage in the context of what is preceded. Because when Jesus? Is declaring himself to be the servant over and over again. The the least.

The first will be last, and the last will be first, and you must be as a child to enter the kingdom. And then he presents himself finally. Says, the kings of the Gentiles they lorded over them. But it shall not be so among you. And then he crowns himself as it were servant in Chief.

For even the son of man, the Glorious one. Remember that that title is from Daniel 7. This Majestic one who comes to the Ancient of Days, and he receives all of the kingdoms of the earth as his own kingdoms forever. The son of man, the Glorious one, the forever King.

Did not come to be served. But to serve. And some of you had this as a memory verse. And you know the rest of it? And to give his life. A ransom for many. Because the humiliation doesn't end on a cult. It climaxes on a cross.

This is what he's drawing attention to. This is why he's publicizing it. Because he wants you to know him as your crucified savior. Yes, risen again and ascended and enthroned and returning. But the Apostle delivers as of first importance that Jesus Christ was crucified for our sins. According to the scriptures.

And the Apostle was determined to nothing among the Corinthians except Christ and him crucified. When you think of Jesus as the King of Kings, you think of him as the King of Kings who was willing to be crucified for you. And when you think of Jesus as the one from whom you need wisdom and help and strength, and every other good thing you've come to him as the one who is crucified for you.

Have that Romans 8, 32 God who did not spare his own son but gave him up for us all. How will he not also together with him freely give us all things? But remember, it's not just the father who is God? God, the son, your lord Jesus. Who did not withhold from you that he would be humiliated and crucified for you.

He who died for you. How will he not also together with his giving you himself and giving himself for you at the cross? Together with that freely give you all things. There are many things that are true about Jesus Christ. Many things that you should believe in many ways that you must interact with him.

But the cross should shape and be at the center of every one of those things. Because Jesus emphasizes this. Above himself. He is the atoning one. And he is the savior. There's an irony. There's an irony in verse 9. Because they're saying Hosanna to the son of David. Blessed is he who comes in the name of Yahweh hosanna in the highest, and they're saying save now.

And a few days later. And I know the multitude from the city is also going to be with them. And I've read in recent years. Those who are trying to say. Nobody could be that fickle the. The multitude from Galilee were not shouting away with him, crucify. Just a few days later.

Well, anybody who says nobody can be that fickle doesn't know their own Hearts. Do they?

And they certainly have not participated in the mob mentality. You don't have? Uh to arguing. Um, multitudes. When you know one saying away with him crucify and the other? Saying, you know, Hosanna to the son of David? But when they say, save now. The way that he's saved. Now, he saves now.

Is by being crucified. They're gonna be the Fulfillment of their own request. In a few days.

He is the salvation of God. Hosanna to the son of David. Blessed is he who comes in the name of Yahweh hosanna in the highest, oh. After I said that about Psalm 118, that's fine. Turn back to Psalm 118. You're probably wondering, why do we have our finger in there?

Because they're quoting from verses 25 to 26. But what Jesus has had on his mind for the last several weeks, and probably for most of his Earthly life at this point. Uh, but the last several chapters. That we have heard preached is in verses 22. And 23. The stone, which the builders rejected.

Has become the chief Cornerstone. This was always doing. It is marvelous in our eyes. This is the day. Yahweh has made. We will Rejoice. And be glad in it. And yes, that's especially about the Lord's day because the Lord's day is. That is consecrated unto Jesus, who is the Yahweh of hosts.

Um. The the and who is Yahweh of the Sabbath, the the Lord, about whom the Sabbath has always been? But it's especially about the day of his death. The day that he's rejected. The day that the nation's rage and Kings and peoples plot in vain together. And as the church in Acts 4 is praying to do that which God had purposed beforehand.

And as Peter preaches to them in Acts chapter 2, they crucified the one whom God gave as Lord and Christ. And so, yes. Hosanna! Save now! And Hosanna in the highest. But Hosanna in the highest? By Jesus, bringing himself the lowest. And that's what he's emphasizing to you. That you would see.

The infinity of his love. Not just his power. And his worthiness and his righteousness, all of which are absolutely necessary for you to be saved. But his love? In which he humbled himself, not just to death. But to a hell experiencing death. If you recite what is called the Apostles Creed, but actually has nothing to do with the apostles.

And if you have ever? Uh, if you have ever used, the phrase descended into hell. Know that the Bible nowhere teaches. That the soul of Jesus went somewhere called hell or even Hades. Uh, when he died, he dismissed his Spirit into the hands of God. He, his Spirit, went immediately into the paradise that he had promised the other Thief that he would enter with him.

But if you ever say descended into hell? Mean by it. His experiencing the full Fury of God on the cross. All of the glory of God bent against him in punishment on the cross. And he stooped that low. Out of love for those whom he was saving. Not an indiscriminate, hypothetical.

I hope someone believes in me so that this turns out to work for them one day. That Armenian idea, the indefinite non-particular atonement. Idea. It strips the cross of. Because the love is not General and diluted. It is particular and intentional and personal. And it is in the intensity of the love that in his divine nature has been from all eternity.

Now being expressed in his human nature as he is willingly going to the Cross for you who believe in him.

And we look at that. And we say Hosanna. Save now has become. Hosanna has just become a praise word, hasn't it? We don't think of it as a prayer word. Save now, like they were. But it's a perfectly appropriate praise word, isn't it? When the answer to? Who is this?

It's not just Jesus, the prophet from Nazareth of Galilee. He is the great Prophet, like Moses. Who had been promised. He is the fulfiller of all scripture. He is the forever King. But he is the king who identified himself. As the humiliated one. Because he was humbling himself, not just down to a cult, but to a cross.

To experiencing hell on the cross. In order to save us. Because it's not just Earth that's saving now. That's saying, save now. Did you catch that? Hosanna. In the highest. One wonders if they even knew what they were saying. That heaven was saying, save now. That Jesus was coming for this reason.

As he says in John, I have authority to lay my life down. He's talking about laying down his life for his sheep. Another particular word for his own, the ones who believe in him. Have authority for this reason? For this reason, my father loves me that I lay down my life for the Sheep.

I have authority to lay it down and have authority to take it up again. And here, he's entering the city. And he knows from his Bible, and he knows in Fellowship with his father. That heaven is saying. Save now! Oh, dear, congregation. The greatness of Jesus is beyond our comprehension.

And if we are going to think rightly and truly about him, we cannot go. With what we want to think or like to think or emphasize the parts that we think are more important. We need to take Jesus's own lead in the scripture. And when he who has been the Isaiah 42, not publicizing himself, just as was prophesied.

Suddenly publicizes something. We need to emphasize that as well. And our thought of him. And you're thinking about Jesus? Emphasize the cross. And may we as we think and talk about Jesus with one another? Be determined to know nothing. Amongst one another except Christ. And him crucified. Amen. Let's pray.

Lord Jesus, save now!

We. Know you and trust you. And love you. Who know that you are all of our righteousness and? The atonement for all of our sin. We. See and feel. How much more how much more accurately, how much deeper and more intensely? We ought to know you grant that your spirit would use your word to grow Us in our knowing of you.

That he would grow Us by your grace. And then, O Lord. We pray for those. Who have heard many things about you and? Had many opinions. That you would cut through all of that. And that today would be the day of salvation. As you give them. To know you as you are.

By your spirit's use of the word. And for those who have never heard Lord. Grant the same. For we ask it for your glory and to satisfy that which your love desires. Even as we? Try to pray your thoughts after you. And so, we ask it all in your name and your people in this place, say.

Amen.